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# DISCOURSE;

ON

THE EVILS AND THE END

OF

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BY THOMAS WILLIAMS.

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## A DISCOURSE.

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*They shall beat their swords into plough-shares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more.* ISAIAH, II. 4.

THE prophet declared, that what is foretold in the text and context, "shall come to pass in the last days." The last days signify, without question, the times of the Messiah. The period, which is intended by the last days, began when the Lord Jesus Christ ascended into heaven; and was exalted as "the head over all things to the church." Some part of the prediction, which includes our text, was accomplished in the calling of the Gentiles to the knowledge and worship of the true God, and the great success of the gospel in the days of the apostles. But it has been justly observed—"There needs no other proof, that the grand accomplishment of this prophecy is reserved for some future period, than the consideration, that nothing, in any measure answerable to such forcible expressions, has yet occurred on earth." As yet, events have been so different from what is foretold, that multitudes, with the scriptures in their hands, imagine, that the joyful scenes described by the prophet, will never be realized in this world. But the God of truth, who speaks and it is done, has said of the nations of the earth, "they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." This divine declaration places before us the following sentiment:—"Though war has existed in past ages, in a future period, it shall wholly cease.

To illustrate this sentiment, it is proposed,

I. To consider the existence of war in past ages;

II. To inquire how it appears, that war shall, at some future period, wholly cease; and,

III. To show in what way war shall cease to exist among all nations. It is proposed,

I. To consider the existence of war in past ages. Of its existence, it may be observed,

1. War has existed in every age and nation. Of the early ages of the world we have no authentic history, but

what is in the scriptures. Though the scriptural account of events be very concise, from some facts which it records, is reason to conclude that war existed before the flood. Those persons, who are called giants and their descendants, who became mighty men and men of renown, were probably distinguished by their exploits as chieftains, warriors and conquerors. Nimrod, who lived soon after the flood, was a warrior; by his martial achievements, he brought under his subjection an extensive kingdom. In the time of Abraham, many kings were engaged in war. To deliver Lot, who was taken captive in one of their wars, Abraham "armed his trained servants, born in his own house, three hundred and eighteen." When Esau went to meet Jacob, he took with him four hundred men. These facts afford evidence of the existence of war, in the early ages of the world. If war had not commonly existed, and had not been constant danger of its existence, it cannot be supposed that Esau could have commanded, on such an occasion, an army of four hundred men: nor would the hundreds of Abraham's servants, have been trained to bear arms. Since the time of the patriarchs, both sacred and profane history are chiefly employed in an account of the wars, that have existed among the nations of the earth. It is believed, that no nation or people has been known, that was wholly unacquainted with the evils of war. It has existed among such nations, as professed to know and worship the true God, as well as among the heathens. It has existed among civilized nations, as well as among savages. Nor has often been a period of the smallest duration, in which war did not exist in some part of the earth. In tables of chronology, it is noted as a remarkable event, that about the time the Lord Jesus Christ was born, the temple of Janus was shut by Augustus, as an emblem of universal peace. This fact shows, that war has generally and almost continually, existed among the nations. At the beginning of the year 1814, all the kingdoms and states of christendom were involved in war. It may be truly asserted, that war has existed in past ages among all nations.

2. War has generally employed and frequently exhausted the strength of nations. In the policy of all nations, war-like designs and achievements have been a principal object. In many nations all the designs and measures of government have been adapted to military purposes. In some States children and youth have been taught the art of war, as the essential and most important article in their education. Civil governments have frequently required all their subjects, who were capable of the service, to be regularly



trained to bear arms. Almost all nations, even in times of peace, have maintained standing armies at immense expense. Heavier taxes have been imposed and larger portions of property expended for military purposes, than for all other objects, that have been proposed and pursued by civil governments. It has been calculated, that the expenses of existing wars for the year, that ended on the ninth of September 1813, amounted to 2,260,000,000 of dollars. The expenses of great Britain for that year, on account of war, have been computed at 440,000,000 of dollars; and of France and her tributaries at 620,000,000 of dollars. The expenses of war, that year were extraordinary. Yet the expenses of war, many other years, have been nearly as great. National expenses for military purposes, have always been enormous. Besides the money, that is raised for military purposes, the expenses occasioned by wars in other respects, both to communities and individuals, defy computation. Nations have generally employed and frequently exhausted the strength of their pecuniary resources for the purposes of war.

Nor have they less employed and exhausted their strength, in other respects, for the same purposes. This would be evident from a correct statement respecting the vast number of men, who have been formed into armies and engaged in military expeditions. In the ten tribes of Israel, Jeroboam had an army of 800,000. Zera, the Ethiopian, came against Asa with 1,000,000. Jehosaphat had in his kingdom 1,200,000 warriors. The army with which Xerxes invaded Greece, according to Herodotus, amounted to 2,100,000. It has been computed, that for five years Bonaparte had, on an average, 1,000,000 of men under arms. Besides the men in arms, he must have had a vast number, who were otherwise employed for military purposes. If we consider the number, who have been formed into armies and engaged in martial concerns, it must appear, that war has employed and exhausted the strength of nations.

But we must also take into account, the multitudes, who have been devoured by the sword. In a single engagement at Thermopylae, the Persians are said to have lost 20,000. In the battle of Cannae, 45,000 Romans were left on the field. In the battles between Benjamin and the other tribes of Israel 65,000 men were slain. At Arbella, the Persian army was routed by Alexander, with the loss of 300,000. In a battle between Jeroboam and Abijah, "there fell down slain of Israel 500,000 chosen men." Cæsar is stated to have slain of his enemies 1,192,000. Ghengis Khan is supposed to have destroyed 14,000,000, in the last twenty years of his life.

During the year preceeding the ninth of September 1813, it has been computed, that at least 800,000 men in the prime of life, were destroyed by the war in Europe. By the middle of the year 1812, it was computed, that 10,000,000 of the human race had fallen victims to the wars, that had existed since the commencement of the French revolution. Besides, it must be observed, that war destroys and obstructs whatever is excellent and desirable in the character and conditions of nations. Many nations have lost by war, their virtue, their honor, their happiness and even their existence. It is very evident, that in all past ages, nations have generally employed and frequently exhausted their strength, in all respects, by their wars.

3. War has always been occasioned by human wickedness. If mankind were not sinful and guilty creatures, they never would learn and practice the art of war: nor would they be subjected to its evils. It is true, that God has, in some instances, required his servants to take the sword for the purpose of his vengeance on nations, who had completed the measure of their iniquities. It was then the duty of his servants to wage war, in obedience to his commands. But even in such instances, war was occasioned by human wickedness. For if wicked nations had not provoked the Holy One of Israel by their crimes, he would not have required and authorized his servants to be the instruments of his justice in their punishment. But wars have been commenced and prosecuted, without the least regard to truth or justice. "How often has a war been declared, with the prospect that not less than 50,000 lives must be sacrificed, while the chief agent in making the war would not have given his own life, to secure to his nation every thing that he claimed from the other." War commonly arises from the most sinful and hateful passions. In most instances, it springs directly from the carnal mind, which is enmity against God. By James, God says, "Whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?" That spirit, which influences mankind in their wars, is the spirit of enmity against God and his pure and perfect law and the gospel of his grace. It is the spirit of injustice and malice, of robbery and murder. In general, they who have been most active in wars, have been monsters of wickedness. Without flagrant wickedness in one party, or in both parties, no instance of war would ever have existed on earth. The designs and conduct of nations and of individuals, who are engaged in war, exhibit the most shameful and shocking scenes of cruelty and deceit, of violence and revenge.

Even at this late age of the world, and among nations, who pretend to an high degree of refinement, wars are so begun and conducted, as to afford the most decisive and humbling evidence of the desperate wickedness of human beings. Without any question, it must be admitted, that war has always been occasioned, either directly or indirectly, by human depravity. It may be further observed.

4. That the evils of war have been inflicted upon the human race, as a divine judgment. Though the nations of earth have wickedly delighted in war, yet in their military preparations and achievements, they have been under the divine government. God uses the worst of men in their worst designs and exertions, without destroying or lessening their criminality, as instruments to accomplish his holy and sovereign purposes. Such persons, as have been, in their military achievements, mighty men and men of renown, have been the rod of God's anger, and been used, in his holy providence, to scourge guilty nations. Upon such nations God has often threatened to inflict the evils of war for their crimes. And he calls the sword, one of his sore judgments. The design and agency of God, in bringing on nations the evils of war, are very plainly and frequently asserted in the holy scriptures. By Jeremiah it is written—"O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into the scabbard, rest and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon and against the sea-shore? there hath he appointed it." By the same prophet God said, "Lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country; and they shall set themselves in array against her. Put yourselves in array against Babylon; all ye, that bend the bow, shoot at her; spare no arrows; for she hath sinned against the Lord.—It is the vengeance of the Lord: take vengeance upon her." And again, it is said by the same prophet in reference to the same events—"The Lord hath opened his armory and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans." From what is declared in these passages and in many other places of scripture, it is evident that God does, in his righteous displeasure, inflict upon mankind the evils of war.

Having stated several considerations on the existence of war in past ages, it is now proposed,

II. To inquire how it appears, that at some future period, war shall wholly cease to exist.

There is no natural necessity for the existence of war.

It is possible in the nature of things, that it should wholly cease to exist. That it shall cease to exist is asserted in the words of our text. But how does it appear to be certain, that, at some future period, nations shall learn war no more?

It may be answered,

1. It does not appear from the native character of mankind. As men are voluntary instruments in all wars, it seems proper to take their character into consideration, in order to form an opinion respecting the existence of war. If nations did not choose to engage in wars, they never would exist. Is such the character of mankind, as affords any certainty, or any prospect, that at some future period, war shall wholly cease to exist? From their own depraved and sinful spirit, nations have been disposed, in past ages, to involve themselves in the evils of war. Nor do we expect, that the character of human beings ever will be, by nature, essentially different from what it always has been. If we must form a judgment respecting the future existence of war, merely from the native character of mankind, we have no reason to hope that this great evil will ever cease to exist. It is certain, that war will exist, so long as the nations of the earth retain that character, with which the human race are born into the world. For by the wisest of men, the Holy Spirit declares, that "the heart of the sons of men is full of evil and madness is in their heart." By him, who once thought himself blameless, it is written, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." While the moral character of mankind remains depraved and sinful, neither any external circumstances, nor any experience of the evils of war, nor any treaties of peace, will ever induce the nations wholly to cease from hostility. From the native character of mankind, is no reason to expect, that war will ever cease to exist. Nor,

2. Is it certain that war will cease from events that have yet taken place. The political relations and interests of different nations, at the present time, afford no barrier against the future existence of violent and bloody wars. The recent wars in Europe have rendered the different powers, in that quarter of the globe, very suspicious and irritable. Judging from present appearances, war will rage, as commonly and terribly, in that part of the earth, as it has done for many centuries. European nations have such connections and such influence in other regions of the earth, that whenever they engage in war, they spread its ravages, in some measure, through the world. From the present



characters, governments, relations and interests of the nations; appears every reason to expect the existence of war in future, in as great a degree as it has existed in past ages. Almost in every country is a large number of men, who are soldiers by profession. It is their interest to maintain the spirit of contention among the nations. Scenes of violence and plunder are their delight. In those nations, who have most severely suffered the evil effects of war, does not yet appear any peculiar disposition to "beat their swords into plough-shares and their spears into pruning-hooks."—Instead of attempting wholly to prevent the future existence of wars, the maxim of nations still is—In time of peace, prepare for war. From no events, that have taken place does it appear certain, or probable, that nations shall, at any future time, learn war no more. But—

3. The certainty, that war shall wholly cease to exist, arises from what God has declared in the scriptures. The divine Being knows what will exist in the future, among the nations of the earth. He is able to foretell all future events. Many events, that were once future, he foretold by his inspired servants. Nothing of his word has failed of a perfect accomplishment, so far as it has respected events, that are now past. But many divine predictions respect events, that are yet future. Of these predictions one of the most important respects the total cessation of hostility and of military preparations and interests among the nations of the earth. This prediction is found in the words of our text. It is also found in many other passages of scripture. The psalmist says, "Yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." By the prophet Isaiah, God says—"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Besides, in all the predictions of the future enlargement and glory of the Redeemer's kingdom, it is either expressly asserted or plainly implied, that war with all its evils shall wholly cease to exist. Such are the divine predictions respecting this important and joyful event. It is wholly and only from these predictions, that arises the certainty, that war shall, at some future period, wholly cease to exist. It is now proposed to show in what way this great and joyful prediction will be accomplished.

For information on this subject we are wholly indebted to the scriptures. From what is declared in the scriptures,



it may be observed, that war may cease to exist, the gospel must be published through the whole earth. This observation is apparent from our context: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem." Then follows the verse which contains our text: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." By the law and the word of the Lord are intended the instructions of the gospel. By these instructions, the Lord Jesus Christ will judge among the nations and rebuke many people. He will, by the gospel, assert and evince his supreme authority; and exhibit and condemn the wickedness and delusions of the nations in learning and practising the cruel arts of war. In this way he will give the instructions, which are necessary to induce mankind to learn war no more. In the eleventh chapter of Isaiah's prophecy, it is declared, in reference to the future peace of all nations, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—This prevalence of divine knowledge, is given, as a reason for the total cessation of violence and contention among the nations. In the predictions which respect the future peace of the nations, the general diffusion of divine knowledge, by the publication of the gospel, is either asserted or implied to be the means of this great event.

That war may wholly cease, there will also be a general effusion of the Holy Spirit on all the nations. However mankind may be instructed by the gospel, they will persist in their enmity against their Creator and their fellow creatures, unless the Holy Spirit turn their hearts to receive and obey the truth. So far as true love to God and man has existed in any human beings, it has been the fruits of the Holy Spirit. Neither individuals nor nations will ever be truly disposed to live in love and peace, unless they be renewed in the temper of their minds. In the scriptures it is predicted that, through divine influence, the gospel shall prevail among all nations, and the kingdom of the Redeemer be extended through the earth. Of the

Lord Jesus Christ it is written,—“He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea; and from the river to the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him.” When the ministers of the Lord Jesus Christ shall go, with the holy bible, into all the earth, and preach the gospel unto every creature, the necessary preparation will be made for the general effusion of the Holy Spirit. Then the divine Spirit will cause all nations to receive the truth and be submissive and obedient unto the Prince of peace. When the kingdom of Jesus Christ shall prevail and fill the earth, all nations “shall beat their swords into plough-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

From what has been said in the present discourse, we may see the greatness of that moral change, which is yet to be effected among the nations. If we consider this change in respect to war only, it must appear very great. In past ages, the evils of war have been fastened on the world by the character, the policy and the counsels of nations. In the exploits of war, they have placed their glory and exhausted their strength. But the time will come, when they shall learn war no more. This state of things will be an effect of that change, which is to be produced in the moral character of mankind. The nations will cease from war and be relieved from its bitter effects, because the spirit of truth and love will dwell and reign in all their hearts. Of such a change, the language of inspiration affords the only worthy description. And in describing this change, the holy Spirit uses the boldest figures. He says by Isaiah, “The wolf shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice’s den.” Again, he says by the same prophet, in reference to the Savior’s kingdom—“Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain.” And again God says—“Behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” In the first of these pas-

sages, that change, which is to be wrought in the character of mankind, is represented by changing the temper of savage beasts, who lived by devouring other creatures, into such gentleness, that they shall dwell with the most domestic and harmless animals; and by rendering poisonous serpents perfectly inoffensive. In the next passage, it is represented by changing the very face and form of the solid earth. And in the last, God represents himself, in causing this change, as creating new heavens and a new earth.—And so different from what had previously existed, will be the character and condition of mankind, after this divine production of knowledge, holiness and happiness in the human race, God declares shall be no remembrance, nor conception of the former state of things. If so great will be the effect of this moral change on the character, conduct and state of nations in respect to war, as has been represented in the present discourse, its effects in other respects will be so great, as to justify the bold and lofty descriptions, which the holy spirit has given of it in the scriptures of truth. But these descriptions evince, that of the greatness of this change, in its glorious connections and consequences, no finite mind can form any adequate conception. By this work, God designs to display the riches of his glory; and to gratify his eternal and unbounded benevolence.

To Christian believers, it must be highly delightful to anticipate the happiness of the nations, when war shall cease to exist, through the prevalence of the gospel. In all past ages, the righteous have seen the world filled with wickedness and violence. They have seen millions and millions of their fellow creatures, under the delusions of satan, and the influence of their unholy passions perishing in their own blood. In view of these scenes, every pious person has said with the afflicted and weeping prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night!" Nor would be the smallest prospect, or the least hope of any essential amendment in the character and condition of nations, without the predictions of the holy Spirit. With the bible in their hands, and holy faith in their hearts, Christians can arise and stand on the lofty mountains, in prospect, see the whole earth filled with knowledge and love, with peace and joy. This prospect is founded on no human conjectures. It is no delusive picture of sportive fancy. It is founded on the word of God; and drawn in the living and unfading colors of heavenly truth. Nor will the happiness of the nations, which shall arise from the gospel, be imaginary, or irrational. By the truth they will be turned from lying vanities to sub-

stantial enjoyments; from broken cisterns to the fountain of living waters. The Millenium of Christianity will exhibit the most perfect contrast, with the satanic delusion of infidelity. In our own day, we have seen the nations, who were promised, by professed philosophers and philanthropists, liberty and happiness, if they would renounce the restraints of religion and government, of conscience and truth, filled with a phrenzy of unholy delight, by the flattering delusion. But pain and terror, blood and despair, were soon the bitter portion of their cup. The Christian confides in no such delusive anticipation. He will experience no such tormenting disappointment. More than faith can foresee, or hope desire, will be realized on earth, when nations shall bow to the Prince of peace, and learn war no more. The wealth and the labour, which have been employed for military purposes, would remove poverty and ignorance from the great body of every community. When the national resources, which have been expended in war, shall be devoted to the promotion of knowledge and happiness, every branch of natural science and all the elegant and useful arts will be generally and extensively cultivated and understood, and consecrated to the noblest purposes. Then all the nations and families of mankind will enjoy the presence and blessing of God in their secular interests and employments; and they will be blessed with all spiritual blessings in heavenly places in Christ Jesus. Let every Christian by faith behold and enjoy the future peace and glory of the nations, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him."

Such events, in divine providence, as favor the future peace of the world, deserve the most grateful acknowledgment. When God appears in his glory to accomplish his predictions, he ought to be seen and he ought to be praised. This duty God enjoins by the devout psalmist. He says, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh war to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Never, since the world began, have the people of God been favoured with a more affecting occasion for attending to the wonders of his hand, than has been presented in the recent dispensations of providence. In our own day, "The Lord has come out of his



place to punish the inhabitants of the earth for their iniquity." "The spirits of devils, working wonders, have come forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." But while God has been pouring the vials of his wrath upon apostate and antichristian nations, the "Angel has been seen, flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, fear God; and give glory to him; for the hour of his judgment is come: and worship him, that made heaven and earth and the sea, and the fountains of waters." Thus God has at once appeared, both in the terrors of his justice, and in the tokens of his mercy. At his presence the guilty nations have trembled, in awful suspense, whether divine vengeance would be displayed in their deserved destruction; or divine mercy triumph in their salvation. At the commencement of the last year, all the kingdoms and States of christendom were suffering "the punishments of the sword;" but before the year was closed a foundation was laid for their restoration to the blessings of peace. What God has wrought in causing war to cease in Europe and America, demands the most ardent and joyful gratitude. Peace is a great blessing at any time to any people. But the peace lately bestowed upon the contending and afflicted nations of Christendom, in its probable connections and consequences, must cause "the mountains and hills to break forth into singing, and all the trees of the field to clap their hands." Now appears nothing to obstruct the designs and efforts of Christians to spread the gospel among all nations. Should God favour his people with such a spirit of faith, of prayer and exertion, as he excited and maintained in their breasts during the late wars, very soon the nations shall be induced to "beat their swords into plough-shares and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more." Then the swift ships may waft the waiting Missionaries without fear, into all the regions of the earth. Then Bible Societies can send the precious treasure of divine truth in every language and unto every people. Though the faith and patience of Christians may yet be tried by some dark and gloomy appearances, yet "The mountain of the Lord's house shall be established in the top of the mountains and be exalted above the hills; and all nations shall flow unto it." In view of the recent wonders of divine providence, which have a most favorable aspect on the progress of the gospel and the future peace



of the world, let the hearts of Christians be filled with joy; and their mouths with the sweetest songs of praise. "O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah—*Behold your God!*" Let all hear; and behold the wonders of the Lord; and give praise and glory to his great and holy name.

## APPENDIX.

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The preceding discourse was preached in Providence, on the Sabbath, 26th day of February, 1815, on the conclusion of the war between the United States and Great Britain, under the administration of James Madison. It was then desired and believed, by intelligent Christians, patriots and philanthropists, that the people in the States would so fear God and regard man, that they would, for the glory of his name, the progress of his kingdom and obedience to the gospel of the Lord Jesus Christ, no more practice, or learn war. Had they so done their duty to themselves, their fellow creatures, and their Almighty and gracious Creator and divine and everlasting Saviour, by the divine Spirit, they would have sent the gospel to the increasing millions in these States and maintained and extended Christian Missions to the ends of the earth. What is the word of God this day to this people and the message of his mercy and compassion, by his Spirit and providence? "O! that thou hadst hearkened to my commandments! Then had thy peace been as a river; and thy righteousness as the waves of the sea." What now is the voice of God to this people, by his providence, Spirit and word. *No peace to the wicked!* Hear the Supreme and final Judge,—*Fear not them, who kill the body, but are not able to kill the soul; but rather fear Him, who is able to destroy both soul and body in Hell, YEA, I SAY UNTO YOU, FEAR HIM.*

PROVIDENCE, 7th February, 1862.





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